Volume LXXIV CHICAGO, NOVEMBER 5, 1914 Number 10

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE WORKERS' PRAYER FOR PEACE.

"We are members one of another."

We whose vocations mean service to Man—producers and workers, men of commerce, men of trade—do hereby unite in this prayer unto you who now sit in high places: a prayer in regard to this worst of all wars.

We belong to the greatest of armies: the Army of Work. By highest right we speak; because of what we do, we and our brothers in other lands, humanity exists and thrives.

We appeal unto you who stand at the head of the nations—you unto whom it is given to guide and protect the orderly conduct of public concerns and thus make possible our tasks; to feed and clothe our fellow men and otherwise supply the multifarious wants of all the world for things innumerable—achieving which mankind has ever made its way to higher levels.

Yet all these energies, bent to ends beneficent, now are crippled. Even here in America, we who still keep peace with all the world, we also suffer with mankind at large. Activities unnumbered stand arrested; palsied are the nerves of commerce, benumbed the hands of trade. The wide world over, millions of workers are barred from working because the things wherewith they work must come from lands where they that make them have sallied forth to slay their brother workers—the contending hosts all guiltless of offense against each other.

Because of this, our civilization's mighty fabric stands distorted, all rent with hideous gaps like fortresses bombarded in this most fearsome conflict—the whole majestic structure ruin-threatened. Even men erst clear of vision now close their eyes to all but evil on the other side, while poets lately dreaming dreams of nations joined in amity now scream discordant songs of hate and rage.

Who may dream the appalling lengths of world-disaster to which all this may lead unless it be allayed by wisdom-guided counsels?

Each peoples' industry produces things that other peoples need. Thereby a sense of common wants begets the conscious fellowship that more and more must operate to weave together all the world in common bonds of sympathy.

Daily our activities were teaching the Great Lesson. Our common practice verified its precepts and accordingly we prospered. And even now the very rupturing of the ties that held enmeshed with friendly intercourse those nations engaged in fratricidal strife, is tragically enforcing it upon the world entire.

In the Book of Nations it is writ that no folk long may last unless it lives according to the words divine: **Peace on Earth; to Man, Good Will.**

We live the faith by working for the world. And working thus, we pray that God may send to them that lead the warring nations a realizing sense of this great truth, that thereby may be achieved a just and kindly Peace whose master thought shall be a **Mutual Good Will for Nations as for men.**

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXIV. THURSDAY, NOVEMBER 5, 1914. Number 10

THE EAST AND THE WEST.

(Author Unknown.)

Men look to the East for the dawning things—
For the light of a rising sun;
But they look to the West, the crimson West,
For the things that are done, are done.

The eastward sun is a new-made hope
From the dark of the night distilled.
But the westward sun is a sunset sun,
The sun of a hope fulfilled.

So out of the East they have always come—
The cradle that saw the birth
Of all the heart-warm hopes of men
Of all he hopes of earth—

For out of the East a Christ arose
And out of the East there gleamed
The dearest dream and the clearest dream
That ever a prophet dreamed.

And into the waiting West they go
With the dream child of the East,
And find the hopes they hoped of old
A hundred-fold increased.

For there in the East we dreamed the dreams
Of the things we hoped to do;
And here in the West, the crimson West,
The dreams of the East come true.

Sung at the Social Center, Pageant, Sauk City, Wis., October 2nd, 1914.

Let him who is without sin cast the first stone!

Francis H. Rowley, President of the American Humane Society, insists in *Our Dumb Animals* for November that there are thousands of sincere Christian ministers of every denomination who have faithfully preached the religion that demands nothing less than "do justly, and love mercy," notwithstanding the fact that the "Christianity" that began as a faith determining character and conduct "soon became to be regarded as a doctrine, a creed to be accepted." This he says is an error from which Christianity has never recovered, which has made it possible for men and institutions while still in spirit barbarians to pose as Christians."

The Christian Life of London calls attention to the "effort of the authorities most concerned about the efficiency of the soldiers and sailors of this and other countries to reduce the consumption of alcoholic drinks as much as possible." The great captains of industry are realizing that the use of alcoholic drinks in any quantity reduces efficiency. The captains of destruction will recognize this same fact soon. The whiskey ration was considered even by the United States during the war for the Union as a desirable if not a necessary element in the upkeep of the soldier under certain circumstances. We assume that the rum and vodka provision in European armies has been still more common. When armies become total abstainers from King, Kaiser and Czar to private, war will lose much of its stimulus, and peace will seem more plausible, and, what is better still, stand for the higher heroism. Many a man has faced the bayonet unflinchingly who has gone down to death and disgrace in the presence of the goblet.

The overwhelming distractions in Europe overshadow what otherwise would be a first class sensation provoking much discussion. Bouck White, an ordained Congregational minister and pastor of the "Church of Social Revolution," author of the "Call of the Carpenter," is in prison under a six months' sentence for "disorderly conduct," which consisted in an interruption of the regular morning service in the Fifth Avenue Baptist Church, of which John D. Rockefeller, Jr., is a member, by an attempt to speak on behalf of the Colorado miners. The *Independent* for October 26th with characteristic fairness gives Mr. White an opportunity to answer the question, "Why I Am in Prison" in a two-page justification while it editorially draws the distinction between "free speech and license," and urges that

> The right of free speech does not mean that one may say whatever he pleases whenever he pleases wherever he pleases. No blow was struck at free speech when Mr. White was arrested. But a serious blow was launched at decency and good order and the rights of others when Mr. White demanded the right to interrupt their worship.

The *Christian Life*, published in London, has tucked away in small type in each issue a column entitled "Unitarian Kalendar," which is designed to call to remembrance many illustrious names and notable events in Unitarian history. We are impressed week by week with the learning involved, the careful research manifested and the kindling quality in this "Diary of Martyrs, Heroes and Scholars." For instance: The 19th of October is put down as the anniversary of the martyrdom of a Venetian heretic executed by drowning; as the birthday of Dr. John Abernethy, a Non-subscribing Presbyterian; of President John Adams of the United States; of Leigh Hunt, who "deemed a thought of anything less than Universalism 'an Impiety towards Almighty God.'" We trust that these painstaking notes will eventually escape from the tyranny of small type in a passing

weekly and find their adequate dress in book form that will claim a place on the library shelf of every student of religious progress and friend of the free mind.

The *Forum* for October, notwithstanding the absorption of war, has space to discuss the "changing temper at Harvard" which sets the friends of all colleges and the managers thereof a-thinking. We have no disposition or ability to enter into a discussion of university politics, but we are glad that others competent are discussing them. Whether the present college life is lower than previous lives or not, truth demands the admission that there is today a painful amount of flippancy, coarseness and ethical indifference, perhaps spiritual indolence, fostered under the pleasing guise of "college spirit," athletic enthusiasm, social snobbery, fraternity exclusiveness and extravagance. It is the part of presidents and trustees to face these facts, and then it is the part of friends and critics to rejoice in the truth of the quotation from William James with which the article by Mr. Gilbert V. Seldes closes: "The true Church was always the invisible Church. The true Harvard is the invisible Harvard in the souls of her more truth-seeking and independent and often very solitary sons."

Commenting upon the suggestion of the editor of the *Independent* of a possible "International League of Peace" in which the warring militant nations will eventually join, David Starr Jordan says: "It is conceivable that, out of the havoc of the present war, there may arise conditions favorable for the establishment of a League of Peace." Richard Olney, formerly Secretary of State, says: "Disarmament must be a condition of the League's becoming operative at all. Their good faith as Leaguers should be evidenced by their simultaneous disarming as required by the provisions of the League." President Eliot of Harvard says: "An International Court, backed by an International Force, does seem to me a possible issue of the present catastrophe." And President Hadley of Yale comments: "If there is anything which is hated all through Europe just now, it is the Hague Conference. At present it is like a red rag to a bull." He thinks that there are "many men now who think that the first step toward the establishment of peace is to blow up the Peace Palace at The Hague with dynamite. They may change their minds in a year and pretty certainly will change their minds in ten years." The entire symposium found in the issue of the *Independent* for October 26th is instructive and an important contribution to the not idle discussion of peace. They are the idlers who think that reason and conscience should go on a furlough while violence, murder and fire are allowed to settle the present bloody embroglio in which the world has been plunged by the pacific "preparedness for war." This "preparedness" may well be taken as the greatest sin of the nineteenth century, as Wallace in his "Wonderful Century" so clearly pointed out at the close of the nineteenth century.

The *Chicago Examiner* for Monday last displays on its first page, in large type, the following:

500 SALOONS IN CHICAGO TO QUIT BUSINESS!

And this announcement is emphasized by a half column explanation. The second of November was the semi-annual license period for Chicago, and inasmuch as the number of saloons in Chicago outreach the legal limit, no new licenses can be granted, but old ones can be renewed. But the thousand dollar license fee, with the increased rent, the fifty cent war tax on each barrel of beer, the dull business, and, we would add, the slowly increased enforcement of city ordinances, is simply making the business unprofitable. The Secretary of the Cook County Brewers' Association and president of two of the large and widely known brewing companies, frankly admits: "I have been in business for twenty-six years and business is duller than I have ever seen it before." And he continues: "With the exception of a few favored places, the saloon keepers aren't making any money, and they are getting disgusted. I think most of those who intend to quit are those located in factory districts and workingmen's residence districts." Of course the newspaper in question sees half a million decline in city revenue, for every license costs $1,000, but it does not undertake to estimate the saving to the city in police and court expenses, in the cost of dependent orphans and wives. The number of licenses estimated in Chicago, many of which expired on Monday last, was 7,150, and if five hundred lapse there would still be left 6,650 to prey upon the body politic, to lower the vitality of working men and women and to debauch rich men's sons. It has been an open secret among saloon-keepers in Chicago for several years that a "law abiding saloon" is a losing proposition. If all the existing ordinances in Chicago were enforced concerning the 1 o'clock and Sunday closing, the prohibition of the sale to minors and drunkards, the abolition of gambling, prostitution, and the regulation concerning women, most of the Chicago saloons would go bankrupt. The profit comes in the illicit plus to the earnings. This Secretary of the Brewers' Association says that the Brewers' Association "will take steps to carry the most desirable licenses through the next six months that they may be ready for the "summer trade." "The children of this world are wise in their day and generation," but there is a wisdom that reaches farther down and farther up than the canny brewers know of.

November the 8th, according to some of our exchanges, has been set apart as Temperance Sunday to be observed by all the Sunday Schools throughout the world. We do not recall the source of this suggestion, but it is to be regretted that the many distractions of these days occasioned by elections at home, wars abroad, ghostly suggestions of unemployed and consequently unfed, unclothed and poorly housed victims in the background, render it hard to realize any statistics. But if the well authenticated figures could be realized, even the gory sacrifice of the unparalleled battlefields of Europe would seem innocent and life-saving, compared with the greater holocaust on the silent battlefields of the last decade where Alcohol was the general in command and Reason and Appetite were the forces in the battle. The lust for intoxicants and the lust for profits have slain their millions. The present writer finds it impossible in the administration of his Sunday programs to keep up with the "specialized Sundays" asked for without sacrificing the ordered routine of consecutiveness in his work and systematic instruction, but certainly that is a mismanaged Sunday School and a poorly administrated church that does not periodically, with all the skill of enlightened pedagogy, try to bring home to child and parent the awful lesson of inebriety. We are glad that we are able to make our contribution to "Temperance Sunday" this week in the clear and forceful analysis of Mr. Crooker's book recently issued by the Pilgrim Press, "Shall I Drink?" by our colleague, W. C. Gannett. We believe that no one can read this clear review without being moved to possess the book, and once having possessed it to read it, and once having read it he will be compelled to lend it and lend it again and keep it a-going until it is worn out. It would be difficult to think of a more benignant and efficient work to be done for Humanity for a small amount of money by those who must husband their means than to buy five or ten copies of this book and send them a-going, "Round Robin" fashion, until they are worn out. We congratulate Mr. Crooker on having accomplished a masterly piece of work and that he has found so competent an interpreter as Mr. Gannett to the readers of UNITY. After all, is not this the war behind the war? What is a battleship without a silver service to receive the wine and the something worse? We cannot think of a successful "council of war" without its flagon, or an officer on the field without his flask. There is something essentially alcoholic in war. Peace is akin to the "water of life."

"Not Just Yet!" There are many patriots who ease their consciences while they champion the militant policy for governments on the theory that men are not yet prepared for pacific methods, and that the work of regenerating individuals must go on before nations can be trusted on a pacific basis. This is the subtle and apparently plausible position of the war breeders in this country, of which ex-President Roosevelt of New York, James R. Mann of Illinois, and Gardner of Massachusetts are types. With a complacent sense of superiority they dispose of all pacifists as "dreamers, dwellers in an ideal realm not yet realized." In order to avoid the suspicion of being "idealists" they assume a barbarism which they themselves have helped promote. Governments are creatures of legislation; they can be changed by legislation, and the ships and guns of the militant are governed and controlled by legislation. The "scrap of paper" upon which these advocates of national armaments heap contempt is the potent element in all constitutional government. It represents the confidence, trust and credit of nations as of individuals. The business of the world is done on "scraps of paper." Property, private and national, in the main has been sacred for thousands of years through the guarantee of "scraps of paper." Even kings as well as presidents past and present and members of the United States Congress are safe members of society, we must believe, not because they are afraid of an armed policeman but because they recognize the sanctity of law, the binding quality of a "scrap of paper" so long respected that it has become organic, incorporated within. It is not the policeman's "billy" that keeps them from lying, stealing and murdering, but something better represented by a "scrap of paper." Slavery has come to an end by legislation, not by the regeneration of slave holders. Saloons as centers of dissipation and breeders of inebriety are being removed by the vote of legislatures and the pacific approval of voters, not by the reformation of drunkards. Even those subject to the most lawless influences are learning to be lawful by the potency of "scraps of paper." War can cease by legislation. What has been achieved by the United States of America can and will be achieved by the United States of Europe. The organized morality of nations can be organized into international morality. To put more faith in cannon and sword than in reason and judgment, as has been painfully demonstrated, is to precipitate a pacific world into the pestilential deviltry in which the "civilized" world now finds itself. Our present war is the philosophy of might which through a long course of careful scientific fostering has come to its logical ripeness. More to be dreaded than dreadnaughts is the vicious reasoning of the barbaric "patriots" who deny to the state that morality which they themselves practice. They assume that those who are respectful to courts have ceased to carry bowie knives in their belts or revolvers in their bootlegs. And yet they contend that there is something they call "nations" and "national

life" that cannot be controlled by courts of justice, contracts, agreements and laws that are international. When this horrible situation now existing in Europe comes to an end it is not likely to terminate as the fight in the ring is terminated, by one party "knocking the other party out," but peace will come when, sobered by the failure of military tactics, by common consent the exhausted belligerents will take thought of the better way and will say, "Come, let us reason together," and their final pact will be represented by a "scrap of paper" more potent and convincing and far more lasting than any ghastly victory ever won on bloody battlefield.

"Poems of Human Progress"

James Harcourt West, the poet and maker of a solid book of verse, is no stranger to UNITY, and to speak in praise or blame of him is to speak of a member of the family. Besides who can in these days write with the calm judgment which poetry deserves, particularly when the life work of one man is condensed into three hundred and twenty-eight pages of an exquisitely printed and substantially bound volume. Mr. West is a poet in the old Greek sense of the word, a "maker" in more than one sense. We do not know whether like Walt Whitman he composed any of these poems at the "case," but we do know that like Walt Whitman he is master of the art preservative, and he was probably his own printer and publisher, for if we mistake not he is the head of the "Tufts College Press," which imprint is borne on the title page of this book.

The first thing that impresses us in this volume is the marvelous fertility of the author. A hundred and fifteen sonnets, all of them wrought with the exquisite care and nice attention to detail which is required by this most formal of poetic compositions. The next thing that impresses us is the wide range of interests here manifested. Mr. West has struck all the chords of a full lyre. Here are Poems of Human Progress, Poems of Religious Progress, of Living, of Nature, of the Immortal Hope, and then there are a hundred pages more of "Additional Poems," poems that would not be classified. Poems of Times and Seasons, in Memoriam and Early Pieces.

We have here a poet of the new day, one whose mind has been open to all the fresh inspirations of his time, but bound to classic forms. Mr. West is no stranger to Walt Whitman and no alien to his spirit, but he has indulged in no Whitmanish freaks of form or defiance to literary conventions. His lines are polished, measured and rhythmic, indicating the painstaking care of a workman, they are touched with the Michael Angelo standard, who when rebuked for wasting time on trifles, said, "Trifles make perfection and perfection is no trifle."

Mr. West's sympathies cover a wide field. It is a far flight from "Old Timothy John," the potato peddler, a poem that holds our rustic fancy, to the fine sonnet on Lowell. But the most characteristic thing about this book is its profound religiousness. Here is a man to whom the freest of pulpits offered the fetters of some silken bands. One time Secretary of the Free Religious Association, his every line is touched with devotion. Shy "shrinkings of the spirit" here reveal ever a consciousness of the divine. The "free thought" coveted by this poet is the thought inspired with a sense of a present divinity, an imminent God, a growing revelation. Mr. West is the spiritual child of Emerson and Whittier, and these pages ring true to the sanctities and dignity of the individual, which is the heart of Emerson's message, and the claims of brotherhood, the inspiration of fellowship, the sanctities of the lowly, which is the power of Whittier.

The initial piece, "Man's Triumph Era," was a *Phi Beta Kappa* performance before the Massachusetts Chapter, read at Tufts College in 1906, in which the poet invites his college chums to "Walk a mile" with him, even though thereby they "*lose* a little money." We can almost recognize some of the "companions" in this poem. "Man's Triumph Era" is discussed and the challenge comes to these college men,

To free the earth of Wrong!
Of War, and Woe, and Wrong!

And the conclusion of the whole matter is:

The world grows better! If the paths of wrong
Seem many, and the road to virtue long,
This only means that Man's ideals are high,
And patience needed by who climbs the sky.
Let knowledge grow; let men discern their power
To guide and curb the instincts which devour,
Till all the mighty passion of the race
Shall tend to helpfulness and health and grace.
Here on this planet,—Nature's offspring high,—
Called *anthropos* because he fronts the sky,—
Man's upward look has brought him on his way
From life's deep valley shadows to the day.
And upward, upward still, his feet shall climb,
His eyes still lifted to the hills sublime.
Be ours of all men—claiming, as we do,
Philosophy life's blissful avenue—
To stand with love's rebuke and stalwart arm
Across each path which threatens human harm,
Still lifting high, with faith that never halts.
The flame which human destiny exalts;
Till hoping, longing nations, near and far,
All rise and follow when they see the star.

The "Epic of Man" was read before the Festival of the Free Religious Association in Boston in 1908, in which not the Darwinian theory but the Darwinian inspiration is interpreted in lucid lines:

The beauty of the world still glows
As when the eye first caught the rose,
Nay! fairer is the beauty now,
Since human hands have held the plow.

* * * * *

The whip of fire which lashed the skies
And scourged with terror ancient eyes,
Today is man's most helpful force—
His voice, his arm, his tireless horse.

So magic of the human mind
For man's behoof doth all things bind.
The crab has burst to luscious fruit,
The fangs are stricken from the brute,
The cactus blossoms for his meat,
The desert smiles a garden sweet.

But it is Darwin plus Tolstoy that we find in this Epic of Man:

While Nature smiles on every vale and steep,
Do children starve and willing workers weep?
Do women in their misery despair,
And birth their babes where rabbits would not lair?
While Earth, with welcome of rich fruit and grain,
Bids all to plenteous comfort to attain,
Do some, by wrong of circumstance or greed,
Make life a luxury through others' need?
Rejoice! the happy hour of clearer sight
Is coming, when the rule shall be of Right;
When none shall eat unless he also work,
And none shall wish his rightful task to shirk,
And none shall toil until his soul is dull
And shut from prospect of the beautiful,
But work and leisure in their proper part
Shall bring, for all, rich happiness of heart.
The weeds of selfish sloth and cramping need
Shall wither in the growths from sweeter seed;
Then woman's equal worth shall be confessed,
Her equal toils with equal prize be blest;
Disease shall vanish, and destroying lust
To mouldering Caves of the Outgrown be thrust
By simpler living and a loftier aim,
Born of the might which soul may ever claim
By drinking at the mighty springs of power
Which throb around us as our natural dower.

The lines which introduced our editorial column in UNITY of October 22nd beginning "O Happy Opportunity!" were picked up out of this "Epic of Man."

It is a pleasure for us to remember that many of these high notes of the spirit rendered into polished lines, first appeared in the pages of UNITY, and the book is replete with material for the editorial scissors and is rich in pulpit scripture to the minister who is free enough to enforce the solemn measures of ancient scripture with the nearer and more homelike deliverances of later days and minds attuned to modern thought and experience.

If this book does not prove a "seller," and if the open minded believer in religion, the liberal heart as well as the free mind, does not seize upon this book as an available volume for Christmas uses, we must look for an explanation, not in lack of attractiveness in the book but in a defect of current thought and feeling, a lamentable absence of the love of, and still more lamentable absence of the practice of, serenity. Have we lost the art of reading poetry, or, did we ever acquire it? Surely the Sunday newspaper, with its loudness and coarseness, the devastating short story and the scarcely less peace-destroying magazine serial is a serious menace to the lover of poetry.

But after all it is the poet's song that endures. Still the refuge of mind as well as of heart is found in the groves frequented by the poets. It does not matter much what the name of the poet is that throws his spell over young life, only so that the spell is felt, whether it be the thrill of Shelley, the peace of Whittier, or the more urgent call of the poets of today, among which we believe the name of James Harcourt West should be enrolled,—the chief thing is that our boys and girls should not grow up and even go through college without ever knowing the wealth of a "favorite poet," or enriched with the lines of "favorite poems." We heartily commend this volume for the intensive perusal of the over-busy young and old of our day. The sign at the railroad crossing has its spiritual and intellectual significance and timeliness:

STOP! LOOK!! LISTEN!!!

SONGS.

I sang me a song in a minor key
And the sky was heavenly blue,
But sorrow has given herself to me
And now I am singing of joy, ah me,
Am singing of joy to you.

If sorrow had sung in a minor key
And the sky been ever so blue
And joy had given herself to me
I should be singing of sorrow, ah me,
Singing of sorrow to you.

On sorrow and joy sing a wonderful song
Under the same dear blue
And both have give nthemselves to me
And both are a part of myself, ah me,
As they are a part of you.

HARRIET LAKE-BURCH.

BROTHERHOOD.

I seen a feller in town one day,
An' he was a furriner, bent an' gray.
An' I sez, sez I to myself, sez I,
I wonders just how I would feel if I
Was the other feller a journeyin' by.
Fer I knew that he hadn't a thing to say
Regardin' his place of nativity,
Or on this or the other side of the sea,
Or a comin' into the world at all.
An' I felt like givin' the feller a call,
An' a sayin' to him that if I could be he
It might be perhaps an improvement on me.

* * * * * *

I seen a feller workin' his trade,
An' his face was black as the ace o' spade.
An' sez I, sez I to myself, sez I,
He is in the world an' a journeyin' by,
An' he speaks of himself jest as I does, sez I.
An' I knew that his color was made as 'twas made
An' he hadn't no choice as to color of skin,
Or of birthplace or race or the hue of his kin,
Or a comin' into the world at all.
An' I felt like givin' the feller a call,
An 'a sayin' "Hello!" an' a cheer word or two,
To help him along on the journey through.

* * * * * *

I seen a feller of darkish tan,
An' he was a regular Mussulman man,
An' I sez, sez I to myself, sez I,
If I was that feller an' he was I,
I'd be carryin' his religion by,
Fer I knew that a feller learns jest as he can,
An' he hadn't no choice of persuasion to be
Instilled into him at the mother's knee
Or a comin' into the world at all,
An' I felt like givin' the feller a call,
An' sayin' to him, I likes this song—
"We are brothers all, as we journey along."

From The Public. —*Henry Slade Goff.*

"Temperate" Intemperance

Shall I Drink? By Joseph Henry Crooker. The Pilgrim Press. Boston, 1914. $1.10, mailed.

BY W. C. GANNETT

The old story of "Hard Drinking" and all its doomful consequences is pretty well known. It is the story of the 19 per cent of divorces, the 25 per cent of insanity, the 25 per cent of poverty and 37 per cent of pauperism, the 46 per cent of child destitution, and the 50 per cent of crimes. If but for mere pity's sake, it is worth while learning by heart this gruesome little table of statistics that almost sings itself like a dirge, —"19, 25, 25, 37, 46, 50." This is the table of misery at which the saloon-keepers fatten and the brewers and distillers become millionaires. That old story stands; but the story of "Moderate Drinking," of "Temperate Intemperance," of the one-glass habit, is only beginning to be rightly understood. To tell this latter story Joseph H. Crooker has written another of his useful little books, solid with facts and careful in reasoning, as always with him. "Shall I Drink?" is the title. As President of the Unitarian Temperance Society he has written much on the subject before; now he condenses the thought and study of years into these two hundred and fifty pages, and his statements carry authority.

To many of us the question he asks seems so radically different from the question, "Shall I get drunk?" that we snap out directly opposite answers, —Yes to the one, as promptly as No to the other. The immediate surface-effect of moderate drinking is certainly exhilaration; and when little was known about the hidden effects that are just as certainly there, wise men and good women did not sacrifice much of their wisdom and goodness in choosing the cheer, so long as they practiced the virtue of self-control in the choice. The evil, as they believed, lay all in "excess," and they honestly urged that "temperate drinking" is the only "true" temperance. Today these hidden effects have been traced, and the conditions of choice are no longer the same. Even twenty years ago, to Dr. Crooker's question, "Shall I drink?" a young man facing his life might have answered, "I will," and still have been intelligent and earnest; today, if one knows the recently proven facts about alcohol and decides so, it is equivalent to saying, "I am willing to take strong chances of being not more than four-fifths of my possible self, and am going to trade the chance of losing my other fifth for the pleasures of drink." Whoever thinks that such a statement as this exaggerates facts, but cares to examine these facts and judge for himself whether or not it is true, will find all that he needs for his purpose in Dr. Crooker's new book.

The book covers in brief all the more important aspects of the alcohol problem. There is a strong chapter on Alcohol as a Tap-root of Poverty and Crime; another on Drinking as a Business Proposition,—the health and efficiency costs of the habit, reckoned in money, to the drinker and to society; and a very impressive chapter on Parental Responsibility for the effects which alcohol has on the outfit of brain-cell, of nerve, of resistibility to disease, and of will-power which children are likely to inherit from a father or mother who moderately drinks.

The chapter on "The Cure that Kills" tells the story of alcohol in beer-drenched Germany and in wine-withered France, showing that dominant use of the lighter liquors has by no means saved those lands from the alcohol fate. It is these very lands that are waking today to the terrors of that fate already upon them. "In Munich one out of every sixteen of the hospital patients dies of 'beer-drinker's heart.'" The dram shops of France in the last thirty years, with its population almost at a standstill, have increased nearly forty per cent; and absinthe, one of the direst forms of drugged alcohol, has become almost a national drink, the increase in its use during that period being tenfold per capita, one thousand per cent! Brittany and Normandy seem to be slowly *rotting* through drink.

Chapter IX is a wise discussion of "The Function of Law" in the matter. Such questions are answered as, "Does Prohibition prohibit?" And the "liberty" question: Which "liberty" and "right" is paramount, —the drinker's to drink, or that of his victims at home to be saved from the vicarious consequences of his drink? The brewer's and distiller's and saloon-keeper's right to make and to sell liquor, or the community's right to escape paying for what *their* liberty is perfectly sure to cost in social deterioration and poverty and crime? How does the earnest "socially conscious" young man or woman of today answer those two "liberty" questions? Is the "Gothenburg system" of Government-management of the liquor sale a success, or a failure? Why is Sweden gradually turning against it?

And what of the wisdom and ethics of a Government's drawing any part of its revenue from liquor? The biggest saloon-keeper on the globe is the Czar of Russia, who in 1895 claimed a monopoly of the business in his land and has been making a profit of over $400,000,000 a year out of it,—a fourth of the total national revenue. And the next biggest saloon-keeper to Russia is who? *Our United States Government!* which last year derived some $230,000,000 from liquor's contribution to its internal revenue—again nearly a fourth of the total national income,—to say nothing of customs and what the States, cities and towns get from licenses. There is one difference, however. Even before the present war began Russia was pausing,—uneasily waking to the evil of its way. And now (what cloud has not a silver lining?) the war is said to be closing the royal dram-shops all over the empire, with great moral and material effects already apparent, the record of criminality being vastly reduced; while the United States Government has at this moment planned to increase its drink-revenues by raising a third or more of its new hundred millions of war-tax out of the liquor trade! True, such revenue locates taxation, as it should, on a luxury; true that it offsets in part the vast social damage caused by the trade. Still, what of the ethics, and what of the ultimate wisdom, of the Government's becoming the silent partner in every saloon of the land, and helping to create the evils which are to provide it a revenue? These are some of the questions which Dr. Crooker discusses in his "Law" chapter.

One puzzling paradox is referred to, but does not receive the clear explanation it needs—that our national drink bill (more than $1,700,000,000 last year!)

and the per capita consumption of liquor are increasing, while at the same time half the whole population has come under prohibitory laws, and there is more temperance in the land than ever before. The book closes with a gladdening summary of "Signs of Progress,"—progress toward a dim-in-the-future world-victory for Total Abstinence! Beyond this close ought to be found an Index. The ten chapters are altogether too valuable for reference to be sent forth, as they are, without one.

But now to tell where for many the book's chief helpfulness lies. It lies in its up-to-dateness about certain investigations, referred to above, of "moderate drinking," that are only beginning to be known and utilized here in America. Not all even of those long interested in the subject realize how much the campaign against Alcohol has been recently strengthened by these investigations, and by the recent awakening in Europe which they have caused. Those who would learn more of this awakening should read another new book, Ernest Gordon's "Anti-Alcohol Movement in Europe." By careful scientific experimentation it has lately become a verified fact that, speaking in averages, "moderate drinking," spite of the unlimbered tongue and the hour's exhilaration it gives, lessens human efficiency from ten to twenty per cent; and that, when it becomes a habit, it lowers in at least that degree one's all-round human vitality. By "moderate drinking" is meant a mug or two of five-per-cent-alcohol beer, or a glass or two of light wine. By "efficiency" is meant alertness, accuracy and steady endurance in work, general good judgment, and power to resist diseases and get along easily with people; by "all-round vitality," these things and any others that make for the long life of health and happiness. The "ten to twenty per cent," though of necessity a rough estimate from the various comparative tables of moderate drinkers and total abstainers, is no over-estimate; it may be too low. And this is a scientific verification.

Ten to twenty per cent, then, of that which makes for my human efficiency and vigor and length of life, as against the hour's tickle to palate and prod to the spirits. That is a startling fact to face for each individual who learns it. For him it is henceforth a conscious choice between those two values,—and then a question of self-control: "Have I the will-power?" And this follows: Inasmuch as there are many "moderate drinkers" to one who badly befuddles himself, and many of *him* to the one poor fellow who reaches the gutter, asylum or prison through drink, this verified fact strongly suggests that it is not the legion of drunkards, but the Grand Army of Moderate Drinkers, taken in mass, who are responsible for the larger part of the totalized social ravage wrought by the Alcohol Demon. He is a wise Demon, and knows that he can secure far greater results through a hundred unconscious subjects than by two or three out-and-out victims. He has both, but it is "temperate intemperance" that gives him his heartiest chuckles.

To be more specific. Take any efficiency test that we will among these or their like: the shooting straight at a mark,—the miles one can walk at a stretch, and other athletic competitions,—the figures one can add or the lines one can memorize in a half hour,—one's "time-reaction" as shown by the alertness and sureness with which one can respond to signals,—the amount of day's work one can do at his trade,—the number of slips and mistakes he will average in that work during a day, and his liability to serious accidents in it, as well as to "scraps" with fellow-workmen,—the number of sick days off he will probably need in the course of the year, and the duration of the sickness when he has one,—his danger of death, if the sickness be severe, and especially if it tend to pneumonia or tuberculosis,—the years he is likely to live as the insurance company will figure them, should he apply for a policy,—the stamina bodily, mental and moral he will be likely to transmit to his offspring, and their likelihood of surviving the diseases of infancy. All these, and other similar tests, have been applied to groups of a dozen, a score or a hundred, first of "moderate drinkers," and then of as many "total abstainers," or, where the case allows, to the *same* men, first on "moderate alcohol," then on "abstinent" days. The work has been done by experts in scientific experiment; and the averaged results in the two classes have been figured out in per cents.

And they indicate what? That you and I, who fancy that no bad consequences ever happened, or can happen, to *us* through *our* guarded drinking, who in all sincerity believe perhaps that we are enabled to shoot straighter, walk farther, work better with body and mind, that we are less subject to sickness and get well faster, if we drink just a little, and who think it impossible, and won't admit for a moment that that little daily drink of ours has anything whatever to do with friction at home, or with our child's liability to sickness, or with the small white casket in which perhaps we laid him early away, or, if he outlived the diseases of infancy, with his nursery waywardness or his backwardness in school or his lack of grip and success in after-life,—that you and I, by our daily one or two mugs of beer or one or two glasses of wine, have in strong probability lowered our general efficiency and general vitality from ten to twenty per cent; and that experiences such as are pointed to here, if they have not already become, are all liable to become, our very own. The percentages and the likelihoods vary, of course, according to individual make-up and conditions, and I may escape this consequence, you that; but unless one is "superman," living above all human averages, liability to all of them, and likelihood of many, attach to you and to me and to every other Brown, Jones, Smith and Robinson, "moderate drinkers" who have never once been other than "temperate" in our intemperance.

Something like this, of course, is what "temperance fanatics" always have urged,—that alcohol *per se* is poison, and that the least of it injures. Yes, and the difference now is that it is proved that those fanatics were right; more right than themselves were able to prove or to know. That doctrine of theirs is no longer a say-so of anyone's prejudice or faith, but an uncolored scientific determination. Alcohol *is* a narcotic poison, to be classed with ether, chloroform, opium; its use in the body, such as it is, is that of a poisonous drug. "Proved where, and when, and how, and by whom, is all this?" Mainly abroad; mainly within the fourteen years of this century; mainly by German university professors and their like, men of exactness and thoroughness, masters of research and experiment, who have carried out long investigations of themselves, of soldiers, of workmen in factories,

of children in schools, of mothers in homes, of patients in hospitals and asylums, of life and accident insurance statistics, and of Government reports concerning dependents and criminals. Their results have been verified by different investigators, with different groups, in different countries; the experiments have sometimes gone on for years, and the groups on which some of the percentages are calculated embrace hundreds of cases. We may as well surrender to the evidence, or we shall soon be "Brudder Jaspers," denying that the earth goes round the sun.

It is true that results contradicting theirs are still occasionally reported; and these reports are naturally welcomed by moderate drinkers, and paraded with loud acclaim by the liquor trade. But such reports grow fewer and fewer, and re-examination of the evidence offered in them seems almost fatedly apt to reveal careless—sometimes it looks like careful—misrepresentation of facts, and so in the end to add confirmation to the other conclusion. It is hard to see how these contrary reports can be honestly believed very much longer by intelligent men. Many of the liquor advertisements admitted today by respectable papers, such as those claiming for beer important value as "food," will soon become lies of the liquor trade, and the papers admitting them become partners in fraud. Nothing is more noticeable in the whole change than the growing consensus of the more competent medical men and medical journals in the new views. The use of alcohol in hospitals as a stimulant is approaching *non*-use,—it acts in so many more ways, and so much more potently, as a "poison" than as a "food." (Ample detail concerning the physiological effects of alcohol can be found in what is called a little "masterpiece of scientific exposition in simple terms,"—"Alcohol and the Human Body," by Drs. Horsley and Sturge. Macmillan and Co., 1911. 50 cents.)

The new knowledge is bound before long to filter down and spread widely through society. The brewers, distillers, saloon-keepers may believe as they will; and many a "moderate drinker," of course, will take chances in the old way, and to the question, "Shall I drink?" answer, "I certainly shall;" and many of these by their example will still tempt brothers to take the chance and reap the consequence; and some of these *chancers* will graduate as of old into drunkards,—what other source is there of drunkards than "moderate drinkers?" But there are certain men, already convinced, whose conviction will soon tend strongly to settle the decision against drink for thousands. Captains of industry and large manufacturers, hard-headed business men, far-seeing, forceful men looking out for their profits, are already believing the newly proved facts and beginning to act on the belief. This is the age of "efficiency." With competition keen as it now is, a recognized ten per cent difference in the efficiency of a workman is going to make the difference between employment and non-employment, between promotion and non-promotion, between a higher wage and a lower. The "Job" is going to turn preacher and win more converts to total abstinence than the Father Matthews ever have won; and the burden of the new preacher will be that there is no such thing as "temperate" intemperance, that the one glass not only breeds danger of the second and third glass, but is itself a definite, measurable, devitalizing *in*temperance. The accession of large employers of labor to this view of the matter will be followed by that of smaller employers, and is not unlikely to change the whole front and push of the Temperance movement. Railroad companies were among the earliest to recognize the new evidence and, with the hearty approval of the public, to require abstinence in their employees. At first they required it of them only on duty, but now they are passing beyond this to require it when off duty as well, because the effect of even yesterday's drink is found to beget accidents and endanger the passenger today. Next come the great manufacturing and mining companies. Another cloud with a silver lining shall be instance: the very last word from the scene of the Colorado mining tragedy is that "with the advent of the Federal troops all saloons in the coal-mining districts were closed, and as a result the efficiency of the workmen has greatly improved, the average production of coal per man increasing about 10 per cent,—in one district from 5.85 to 6.52 tons per day, which meant an average increase in wages of over 11 per cent per man." It is typical: wherever saloons and drinking can be eliminated, employers, employees, and the general public, are all immediately and greatly benefited.

One special new feature of industry, the "compensation for injury" laws, now fast spreading from State to State, under which employers are becoming responsible for accidents to their employees,—this and the whole growing group of growing "social insurance" ideas are sure to work strongly and rapidly in the same direction. Why employ a man whose "moderate" alcohol habit renders him ten per cent more liable than another to costly accidents? The public conscience will certainly approve the refusal, the more readily if the costs of the compensation are transferred to the public in the form of raised prices. Insurance Companies, Sick Benefit Societies, even the Trade Unions, not sensitive to the ethics of differentiated labor, will see the point and begin to apply it. And if, in future, society is going to take better care of its dependents and victims, it will claim, and justly claim, increasing right to prevent the habit which more than any other source breeds the dependents and victims. That makes the growing justification of "Prohibition," and, by and by rather than now, it may justify the proposed Constitutional Amendment.

Much of the helpfulness of Dr. Crooker's book, let me repeat, lies in his handling of these recent discoveries concerning the effects of "moderate" drinking. Scattered through its pages are sixteen charts illustrating as many of the tests. They could easily have been made thrice as many. Some of these can be found in a ten-cent pamphlet, "Alcohol in Everyday Life," tellingly written for use in the Baltimore schools; and a little book containing fifty such charts with ample interpretations, called "Handbook of Modern Facts About Alcohol," can be had for fifty cents; both published by the Scientific Temperance Federation (23 Trull Street, Boston). Life Insurance Companies are already using the charts in missionary publications. The new text-books of physiology will be sure to use some of them. Friends of the cause might keep one standing in the newspaper column as antidote to the liquor advertised alongside,—and as an unnamed memorial, perhaps, to one of its victims.

The same fifty charts are also printed in large poster form for use on bill-boards and school-walls and by temperance speakers. Ministers will find them great help in their lectures and Sunday-school talks. Wise school-boards will see that their schools have a set of the posters, and their teachers the Handbook. The Temperance Societies might now and then paint the town red and blue with them,—they come in the two colors. "Dry" counties and towns might post them in public buildings and parks, as has been done in Cambridge, Massachusetts, and in certain cities of Germany. Wherever they go, what the charts and posters will teach is that "moderate drinking" is not only a delusion and danger but a very definite evil; that there is no such thing in nature or human experience as "temperate" intemperance; that the only "true" temperance in alcohol's use is total abstinence from it.

The Sauk Pageant

The little city of Sauk in Southern Wisconsin celebrated recently an event of real civic significance well worth the attention of larger places.

Wisconsin has a law permitting,—nay, commanding all school boards, on demand of any non-exclusive local organization of citizens, to open the public schoolhouses, with free light, heat and janitor service, for the use of the public for purposes of debate, of public discussion of public questions, of recreation,—indeed of any legitimate form of community activity. The Sauk citizens had for some time been availing themselves of this right until at length they came to feel the need of having someone whose business it should be to look after this recreational and educational life of the community. The logical person seemed to them to be the school superintendent, not merely because in this particular case he had already been the leader of the community to higher things, but because his position as director of the educational work of the younger half of the community made it a logical thing to choose him to direct the entire community activity in things social and educational. Also, the Sauk people discovered that for a conscious citizenship the schoolhouse is the natural voting center of the community.

The community chose to celebrate on October 2nd by an historical pageant depicting the stages of the little city's development this double event of the appointment of the School Superintendent, Mr. M. T. Buckley, as its Civic Secretary, and of the removal of the ballot box to the public school.

The pageant, the plan and words of which were done by Miss Ethel Rockwell of the University of Wisconsin, assisted by Mr. Edward J. Ward of the Social Center Bureau of the University's Extension Division, and the music and dancing arranged and directed by Mrs. Ward, was beautiful and impressive and of real historic value. The prelude shows the village of the Sac Indians at the close of a season of poor harvest and little hunting. Their belief that the "bad medicine" of the neighboring tribe of the Foxes has caused this misfortune leads them to declare war against that tribe. As they are putting on the war-paint, the little son of the Sac chief comes running into the camp bringing with him a boy of the Foxes with whom he has been playing on the neutral ground between the tribes where each has learned of the other some hitherto unknown trick of woodcraft. The children are followed by a messenger from the Foxes who in turn were about to declare war on the Sacs for having spoiled their hunting. But the friendship of the boys abolishes the war spirit, and the Fox and Sac tribes unite.

The first Episode was made impressive by the passing of the French, led by Father Marquette and his followers. Next arrived the Yankees followed first by the group of conservative German settlers led by Count Haraszthy, and later by the radical German group, the revolutionists of 1848, preceded by a really authentic ox-cart and a team of oxen which—so far-reaching and potent is the Sauk spirit—had been driven thirty miles across the plains to take their part in the pageant. A debate between these three groups, the conservative early Germans, the radical Forty-eighters, and the middle-of-the-road Yankees, in which at first each wishes to drive the others out, results finally in their agreeing to live together in harmony by letting the ballot decide their differences, and by establishing public schools.

Thus far the pageant had for its setting the beautiful grove surrounding the "Free-Thinkers" (Humanist) Church. Now the pageant and its audience moved in procession toward the Town Hall, where on Market-Day a number of conversations between groups of farmers, of women, of business men and town officials brought out all the pitiful tragedy of the little town, its factions and bickerings, its dinginess and deadness, its poignant need for a common social life—the need of each to participate with all the others in the awakening activities of the community. As this talk is going on, suddenly over their heads sounds the spirit-voice of the old Sauk medicine man urging his people to be healed, and the memory-voice of the chief's little son telling how he played with his Fox brother in the early day on the neutral meeting ground. Then into the market comes the school principal with a group of children, and it occurs to the villagers that he is the man to take up the work of caring for the community's social needs. He is willing, but insists that he must also have charge of the "uniting instrument of the community's expression"—the ballot box. The city officials consent to this and the box is brought out of the City Hall and carried in procession, to the singing of Markham's "Brotherhood," to the schoolhouse.

As the procession nears the schoolhouse a "Song of Neighborhood" rings out from within the building, and the box is placed outside while addresses were being delivered by Judge Siebecker of the Wisconsin Supreme Court, state Superintendent of Schools C. P. Cary, and Zona Gale, well known to UNITY readers.

The procession then moved into the schoolhouse, following the ballot box borne by the city officials and the new civic secretary, while hidden voices sang of the "East and the West": the beautiful words which are found in the first column of this week's UNITY:

> For there in the East we dreamed the dreams
> Of the things we hoped to do;
> And here in the West, the crimson West,
> The dreams of the East come true.

At the final word, again the chant of the medicine man sounded clear and sweet, floating out over the heads of the crowd:

O, ha, le,
O, ha, le,
O ye people, ye are healed!
Life anew is brought to you!
Through the Father over all,
Did ye thus.
Life anew is brought to you.

The whole event illustrates the practical working out in a small community of that movement, started some five years ago in Rochester, New York, by Edward Ward, since fostered by Wisconsin's University under the same leadership and now widely spreading in many states and communities—the movement called the Social Center movement, which has for its object the wider use of the school plant, the uniting of all citizens in the building owned by them for the purpose of "going to school to one another" to study the problems of their common civic and social life. Of this movement, Governor Hughes said: "It is buttressing the foundations of democracy," while President Wilson declares it to be a "vision of the real meaning of democracy." Sauk has added a further step, of special interest to UNITY readers, a "community Sunday evening," to which, in its public schoolhouse, all its people come—Free Thinker and Protestant, Catholic and Radical alike, to redeem in the interests of the community the so often worse than wasted Sunday evening from its usual narrow sectarian usages.

To an outsider, watching, the most striking thing was the wonderfully unified spirit of the Sauk community. Despite the fact that the pageant occupied all the afternoon of Saturday—the busiest time of the week for the little country village—an immense crowd, made up almost equally of men and women and estimated at four thousand persons, followed the entire program of the pageant, standing throughout, and then sat listening with closest attention to the long addresses which preceded the removal of the ballot box into the schoolhouse. The pageanters themselves, a hundred and fifty strong, some of them real forty-eighters, were overflowing with the spirit of the thing. Even the costuming of the two German immigrant groups which had been planned and carried out entirely by themselves showed an amazingly subtle differentiation between the garb of the conservative and radical parties. They followed the speakers and those who had directed the pageant to the depot and clustered about their train singing over again the songs of the pageant and cheering them all again and again. Two of the spectators from another Wisconsin village of the ultra-conservative type where the community spirit still slumbers peacefully were inclined to place the credit for Sauk's neighborliness and open-mindedness and flexibility at the door of its large group of radical free-thinking emigrants who have permeated the place with that atmosphere of clear thinking and unhampered mental freedom always diffused by liberal minds.

SUSAN A. QUACKENBUSH.

Portage, Wisconsin.

THE SUNDAY SCHOOL

The Apocryphal Period of Jewish Literature

Hebrew Thought Meets Greek Culture

A YEARS WORK
In the study of the Blank Leaf between the Old New and Testaments as given by Jenkin Lloyd Jones in his Classes of Religion.
1913-1914
Prepared for UNITY by Miss May Johnson and Mrs. William Rothman

XXXI.
The Testaments of the XII Patriarchs

TEXT: *"God loveth sobriety."* —*Joseph.*

In the Testaments of the Twelve Patriarchs we have another story which seven years ago was available only in Deane's condensation. Today we have Prof. Charles' work of marvelous learning and charm, of which the only criticism possible is that it would have been much easier to handle were it printed in smaller volumes. Thirteen or fourteen pages are given to introduction and about sixty to the text,—ragged and broken and patched, but quite available.

The first sub-title in this study is "The Book and Its Fortunes." The date has been determined within three or four years. The book evidently came into being at a time when the same person was filling the offices of priest, prophet and king in Israel, and there never was but one man who assumed the title of king and priest and was honored as such, and that was John Hyrcanus, one of the last in the line of the Maccabees. He thrived and had a reasonably successful reign as an aggressive, devout Pharisee, but in the last years of his reign something went wrong and he broke with them and espoused the cause of the Sadducees. Scholars agree that this was written before his defection, and that the latest date for it would be about 105 B. C.

This book has passed through vicissitudes similar to many of the other books we have studied. The original was lost, if written in Hebrew, and the Greek is ragged. Charles has several pages of versions which he has wrestled with,—Greek, Armenian, Slavonic, etc., and he gives the place where each may be found. He speaks of one of the Greek MSS., "F," numbered 938, as "a beautifully written MS. of the tenth century."

The author was a poet and a very religious man. With perfect innocence and deliberation he puts a message into the mouth of each one of the twelve sons of Jacob. This he does with a good deal of ingenuity and creative genius. He reflects in each Testament what would naturally be the characteristic of that son as gathered from the story in the book of Genesis. For instance, Dan was the one who voted to put Joseph to death, so Dan preaches a sermon, saying, "I have proved in my heart, and in my whole life, that truth with just dealing is good and well pleasing to God, and that lying and anger are evil, because they teach man all wickedness." One of the others was envious of the coat of many colors, and he preaches on the sin of envy. Joseph, whose chas-

tity was severely tried, elaborates on the temptations of women in a very modern, pure, high, clean way, but in a way that is rather hard on the women.

Each Testament begins with a little biography, followed by a sermon, and in many of them there is a third part, clearly a Christian addition! The early Christians saw this document offered too good an opportunity to be wasted, and added a piece of Christian refinement, or confusion, well drawn lessons but entirely foreign to the spirit of the book itself. Prof. Charles has omitted these additions in most cases but has included them in a special edition. He, with a good deal of insistence, commends the high morality of these deliveries. He says, "The ethical teaching, while very much loftier than some of the O. T., is yet its true spiritual child, and is a product of the school that prepared the way for the N. T." He shows how the Sermon on the Mount can be matched, almost text for text, with the deliverance of this pious man who wrote one hundred years before Jesus was born. Here the N. T. doctrine of "Christian" forgiveness is elaborated with added emphasis. The author anticipated modern Universalism in the thought that the Father of all would never abandon his children to everlasting damnation.

The Testaments are given in the same order as found in the O. T. Reuben confesses a sinful life and tells of his repentance.

Simeon was "jealous in many things of Joseph, because my father loved him beyond all."

In Levi's Testament there is some high poetry.

In the thirteenth chapter:

> And now, my children, I command you:
> Fear the Lord your God with your whole heart,
> And walk in simplicity according to all His law.
> And do ye also teach your children letters,
> That they may have understanding all their life,
> Reading unceasingly the law of God.

By this time only that portion of the tribe of Levi, that descended from Zadok of the line of Levi, was eligible to the priesthood. Resembling somewhat the monastic system of the Roman Catholic Church, in which are many lay monks but only a few in priestly service.

The Testament of Judah is very long and ragged but printed in a revealing way. It is our misfortune that in our Bible there is no help to the eye to see the omissions and transitions. We jump over a lost paragraph as freely as we jump over a semi-colon.

The Testament of Dan reminds us of that in the Apocrypha of the N. T. where the tribes are called into possession, the tribe of Dan is left out. They are under a blight and a curse, for it was Dan who proposed to put Joseph to death. Of course the Lord would not forget and poor Dan remembered it on his death-bed.

In the Testament of Joseph it is interesting to see how this man lets his imagination loose over the dangers that Joseph passed through under the wiles of Potiphar's wife, but was invincible. It is only an enrichment of the story we have in Genesis. At the very outset we have a poem breathing lofty sentiments, of which it is difficult to think of a parallel. Perhaps "Cicero's Advice to His Son" might approach it, as he, like the twelve Patriarchs, left a bequest, not of money, or cows, or of cattle, but of lofty advice, of wisdom borne out of experience.

QUESTIONS.

(1) In what form is this book written?
(2) Give characteristic message of Levi; of Joseph.
(3) To what other literary effort is this a parallel?
(4) When was this book written?
(5) What does Prof. Charles say of its teachings?

Rheims Cathedral

I wish that a picture of Rheims Cathedral might be hung upon the walls of every high school in our country and in the world. I wish that the continual sight of it, with the thought of the irreparable damage done it by the recent bombardment, might solemnly impress the rising generation with a sense of the menace of war to everything precious in our civilization. It is the merest accident that the ruin of the cathedral is not complete; and this would have been a vandalism unparalleled in its gravity for all who care for art and beauty since the ruin of the Parthenon by the Venetians and the Turks in 1687. The cathedrals of Amiens and Chartres, Cologne and Strasburg, Westminster Abbey and St. Paul's may no more count upon immunity, in the contingencies of possible wars, than the Cathedral of Rheims. Its wonderful facade is the acme of Gothic architecture. Pugin once said that a perfect Gothic cathedral would combine the spires of Chartres, the nave of Amiens, the choir of Beauvais and the west front of Rheims. Happily, although the havoc wrought among the other glories of the cathedral seem irremediable, the marvelous west front, its greatest glory, is reported to be substantially spared; and the restoration of the cathedral is not impossible.

Will not the American people undertake this restoration? Will they not do it not only in their admiration for this sublime and historic cathedral and their gratitude that it is not hopelessly ruined, but also as an expression of their love and sympathy for the people of France?

Among all the warring European nations, no other, save heroic little Belgium alone, commands our sympathy in this awful hour in such high degree as France. She is warring at fearful odds, in a quarrel not her own, because her treaty bound her in case of war to come to the side of Russia. She is pouring out her best blood; and the heartfelt desire of every American must be that her suffering and loss shall not be fatal.

How could we more impressively express our sympathy in such a time than by a pledge thus to restore, when peace comes again, her beautiful and revered cathedral? Will this fine service not appeal to our churches, waking as never before to the horror of war and the duty of peace, to our schools, to our societies of architects, and to the hearts of all citizens of our republic who love the great sister republic of France? And will not every soul of us, in the shock of this calamity, better understand and more deeply take to heart that the simplest man who walks the earth is a more veritable and sacred temple of God than the most majestic church, and that such a temple of God is profaned and shattered with every fall upon the battlefield. EDWIN D. MEAD.

The Harrison County (Kentucky) Farmers' Union pooled the wool of its members this year and sold the 4,000 fleeces (24,000 pounds) at an estimated advantage of 2 cents a pound over what would have been received without co-operation.—*Farm and Fireside.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

SUNDAY SCHOOL INSTRUCTION

Apropos recent editorial comment concerning graded instruction in Sunday Schools, we print the following announcement of the Church of the Unity of St. Louis, of which Dr. Dodson is pastor, as a contribution to religious study that will carry interest far beyond the confines of that favored church.

The Sunday Morning Class for Young People in connection with the Church of the Unity offers each year two courses of instruction to young people of high school and college age. In former years this class has studied Comparative Religion, the Prophets of Israel, the Evolution of Christianity, the History of the Christian Church, the Origin and Development of the Sects, the Life of Jesus, Emerson, the Great Skeptics and their Problems, some of the New Testament writings, such as Mark, Acts of the Apostles, and the Apocalypse, etc.

An introductory course in comparative religion was given in 1909. We return to the subject this year. Some of the great systems will be studied in the light of their origin and history; the object being to help the young people to understand them as inevitable results of the aspiring life of man, to discover their kinship, to compare their instructive differences, to see them as evolutionary phases of a connected and organic whole, to know something of their historic influence, and finally to appreciate better the vital and precious elements in Christianity.

The subjects will be treated in the large, orderly fashion of science. The end, however, is not only intellectual, but religious. The intention is to illustrate the truth that the spirit of science is consistent with the warm glow of faith, and to awaken enthusiasm in the young people for those beautiful religious ideas which are the outcome of ages of evolution, and which alone can inspire them to consecrate themselves to the noblest life.

Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe, that in all ages
Every hauman heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindy in the darkness,
Touch God's right hand in the darkness,
And are lifted up and strengthened;
Listen to the simple stories!
—*H. W. Longfellow, Hiawatha.*

October 4—Primitive Religion.
October 11—The Religions of India: Brahmanism.
October 18—The Religions of India: Buddhism.
October 25—Buddhism in China.
November 1—Buddhism in Japan. Shinto.
November 8—The Religion of Ancient Egypt.
November 15—The Religion of Greece.
November 22—The Religion of the Teutons.
November 29—Mahomet and Islam.
December 6—The Religion of Israel.
December 13—Christianity.

The class meets at ten o'clock precisely and closes at ten-forty. It is open to young people at high school and college age, but to no others, and a cordial invitation is extended to all, whether their families are connected with the church or not.

Shy yearnings of the savage,
Unfolding thought by thought,
To holy lives are lifted,
To visions fair are wrought;
The races rise and cluster,
The evils fade and fall,
Till chaos blooms to beauty,
Thy purpose crowning all!
—*W. C. Gannett.*

SAVING MEN AND MONEY

Under the firm conviction that the ordinary prison system is wasteful both of the state's funds and of human lives, the Probation Commission of New York State has lately been conducting a reform that bids fair to become widely popular, and, so far, has more than justified itself. They are attempting to save men from prison. In this they are doing on a large scale what Officer Coogler of Atlanta has done for the wrongdoers on his beat, and, apparently, they have not only benefited many human beings thereby, but have as well succeeded in proving to the state that the system of probation is one of pecuniary advantage. The New York *Press* calls this "making altruism pay," and comments upon it editorially as follows:

On the first of August there were at large in this state 10,029 persons who technically should have been in jail, but who under a comparatively new system are trusted with their liberty—who, that is to say, after conviction of crime were placed on probation. Of this number, based on statistics covering the last seven years, 77 per cent, the State Probation Commission reports, may be expected to lead decent lives hereafter.

It costs $200.83 to maintain each inmate of a state prison for one year. It costs $24.42 a year for each person on probation. The difference is $176.41 a year. The total saving is the respectable sum of $1,779,215.89 a year.

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OFFICIAL PUBLICATION

ANNUAL STATEMENT of the United States branch of the Urbaine Fire Insurance Company of Paris, France, on the 31st day of December, 1913, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of deposit capital in New and Ohio	$ 300,000.00

INCOME.

Premiums received during the year	$ 307,972.53
Interest and dividends	12,724.78
Received from home office	536,146.57
Total income	$ 856,843.88

DISBURSEMENTS.

Losses paid during the year	$ 91,248.57
Expenses of adjustment and settlement of losses	375.03
Commissions or brokerage	100,904.73
Advertising, printing and stationery, postage, etc.	1,018.94
Underwriters' boards, fire department and salvage corps, fees, etc.	2,101.31
State, insurance departments, taxes and fees	1,992.65
Other licenses, fees and taxes	349.05
Remittance to home office	9,074.46
Total disbursements	$ 207,064.74

LEDGER ASSETS.

Book value of bonds	$ 551,663.37
Cash in office and bank	50,594.94
Agents' balances	52,968.46
Other ledger assets	3,967.09
Total ledger assets	$ 659,193.86

NON-LEDGER ASSETS.

Interest accrued	$ 7,924.02
Gross assets	$ 667,117.88

DEDUCT ASSETS NOT ADMITTED.

Agents' balances over three monts due	$ 22.61	
Book value, bonds over market value	17,205.60	
		17,228.21
Total admitted assets		$ 649,889.67

LIABILITIES.

Losses adjusted and unpaid	$ 44.78	
Losses in process of adjustment or in suspense	24,940.49	
Total	$24,985.27	
Deduct re-insurance	6,266.81	
Net amount of unpaid losses		$ 18,718.46
Total unearned premiums		197,319.10
Salaries, rents, bills, taxes, etc.		2,000.00
Commissions and brokerage		4,923.77
Total liabilities		$ 222,961.33

BUSINESS IN ILLINOIS.

Total risks taken during the year	$3,317,893.00
Total premiums received during the year	35,217.11
Total losses incurred during the year.	5,812.59

FRED S. JAMES & Co., *U. S. Managers.*

Subscribed and sworn to before me this 28th day of January, 1914.

FRED S. BLOSSOM, *Notary Public.*

OFFICIAL PUBLICATION

ANNUAL STATEMENT of the United States branch of the Yorkshire Insurance Company of York, England, on the 31st day of December, 1913, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL

Amount of deposit capital in New York and Ohio	$ 310,000.00

INCOME.

Premiums received during the year	$ 496,260.21
Interest and dividends	27,855.69
Received from home office	12.51
Profit on sale or maturity of ledger assets	500.00
Total income	$524,628.41

DISBURSEMENTS.

Losses paid during the year	$ 189,765.33
Expenses of adjustment and settlement of losses	3,088.86
Commissions or brokerage	117,193.64
Salaries, fees and all other charges of officers, clerks, agents and employes.	50,362.60
Rents	3,704.01
Advertising, printing and stationery, postage, etc.	11,041.27
Legal expenses, furniture, fixtures and maps	5,128.76
Underwriters' boards, fire departments and salvage corps, fees, etc.	10,391.63
Inspection and surveys	1,029.87
State, insurance departments, taxes and fees	9,464.07
Other licenses, fees and taxes	1,090.46
All other disbursements	3,535.86
Remittance to home office	730.52
Decrease in book value of ledger assets	320.95
Total disbursements	$ 406,847.83

LEDGER ASSETS.

Book value of bonds	$ 695,850.00
Cash in office and bank	116,105.85
Agents' balances	101,808.59
Total ledger assets	$ 913,764.44

NON-LEDGER ASSETS.

Interest accrued	$ 8,152.08
Other non-ledger assets	8.84
Gross assets	$ 921,925.36

DEDUCT ASSETS NOT ADMITTED.

Agents' balances over three monts due	$ 729.77	
Book value, bonds over market value	4,610.00	
Other unadmitted assets	50.00	
Special deposits to secure liabilities in Georgia	9,700.00	15,089.77
Total admitted assets		$ 906,835.59

LIABILITIES.

Losses adjusted and unpaid	$ 5,703.49	
Losses in process of adjustment or in suspense	35,834.98	
Losses resisted	1,250.00	
Total	$42,788.47	
Deduct re-insurance	17,845.90	
Net amount of unpaid losses		24,942.57
Total unearned premiums		371,748.13
Salaries, rents, bills, taxes, etc		8,500.00
Total liabilities		$ 405,190.70

BUSINESS IN ILLINOIS.

Total risks taken during the year	$3,204,834.00
Total premiums received during the year	34,721.17
Total losses incurred during the year.	9,715.97

FRANK & DU BOIS, *U. S. Managers.*

Subscribed and sworn to before me this 30th day of January, 1914.

THEO. L. BEH, *Notary Public.*

OFFICIAL PUBLICATION

ANNUAL STATEMENT of the Globe Fire Insurance Company of Huron, in the State of South Dakota, on the 31st day of December, 1913, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$100,000.00

INCOME.

Premiums received during the year	166,255.93
Interest, rents and dividends	7,014.15
From all other sources	31,991.59
Total income	$205,261.65

DISBURSEMENTS.

Losses paid during the year	$ 63,669.82
Expenses of adjustment and settlement of losses	246.90
Dividends to stockholders	8,000.00
Commissions or brokerage	38,149.43
Salaries, fees and all other charges of officers, clerks, agents and employes	23,315.00
Advertising, printing and stationery, postage, etc.	2,191.70
Legal expenses, furniture, fixtures and maps	730.77
Loan expenses	85.25
State insurance departments, taxes and fees	2,883.90
All other disbursements	2,936.61
Total disbursements	$142,209.38

LEDGER ASSETS.

Book value of real estate	$ 9,600.00
Mortgage loans on real estate	148,304.00
Book value of bonds and stocks	39,700.00
Cash in office and bank	82,788.62
Agents' balances	12,079.91
Bills receivable	4,199.19
Other ledger assets	2,568.69
	$299,240.41
Less ledger liabilities, deferred commissions	433.39
Total ledger assets	$298,807.02

NON-LEDGER ASSETS.

Interest due and accrued	$ 4,692.00
Gross assets	$303,499.02

DEDUCT ASSETS NOT ADMITTED.

Furniture, etc.	$ 934.05	
Agents' balances over three months, due	2,407.90	
Bills receivable and loans on personal security	1,148.47	
		4,490.42
Total admitted assets		$299,008.60

LIABILITIES.

Losses adjusted and unpaid	$8,461.37	
Deduct re-insurance	30.00	
Net amount of unpaid losses		$ 8,431.37
Total unearned premiums		62,105.90
Taxes, etc.		2,522.23
Other liabilities		500.00
Total liabilities		$ 73,559.50

NO BUSINESS IN ILLINOIS.

H. C. SHOBER, *President.*
W. N. FARMER, *Secretary.*

Subscribed and sworn to before me this 17th day of March, 1914.

ETHEL C. SMITH, *Notary Public.*

OFFICIAL PUBLICATION

ANNUAL STATEMENT of the United States branch of the Western Assurance Company of Toronto, Canada, on the 31st day of December, 1913, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of deposit capital in New York and Ohio	$ 312,000.00

INCOME.

Premiums received during the year	$1,582,757.54
Interest and dividends	93,955.33
Received from home office	218,571.43
Profit on sale or maturity of ledger assets	90.00
Total income	$1,895,374.30

DISBURSEMENTS.

Losses paid during the year	$ 911,123.15
Expenses of adjustment and settlement of losses	13,359.54
Commissions or brokerage	359,361.33
Salaries, fees and all other charges of officers, clerks, agents and employes.	148,194.53
Rents	7,364.05
Advertising, printing and stationery, postage, etc.	29,885.75
Legal expenses, furniture, fixtures and maps	8,689.29
Underwriters' boards, fire department and salvage corps, fees, etc	23,999.16
Inspection and surveys	4,712.02
State, insurance departments, taxes and fees	38,490.43
Other licenses, fees and taxes	12,206.60
All other disbursements	1,806.89
Remittance to home office	158,555.13
Agents' balances charged off	1,902.67
Loss on sale or maturity of ledger assets	2,715.05
Total disbursements	$1,722,365.59

LEDGER ASSETS.

Book value of bonds and stocks	$1,929,883.85
Cash in office and bank	451,878.58
Agents' balances	260,047.55
Bills receivable	696.86
Other ledger assets	2,806.47
Total ledger assets	$2,645,313.31

NON-LEDGER ASSETS.

Interest accrued	20,396.67
Other non-ledger assets	14,867.37
Gross assets	$2,680,577.35

DEDUCT ASSETS NOT ADMITTED.

Supplies, printed matter, stationery, furniture, etc.	$ 2,806.47	
Agents' balances over three months due	13,273.99	
Bills receivable and loans on personal security	80.00	
Book value, bonds and stocks over market value	86,251.46	
Special deposits to secure liabilities in Virginia and California	136,080.00	
		238,491.92
Total admitted assets		$2,442,085.43

LIABILITIES.

Losses in process of adjustment or in suspense	$204,959.89	
Losses resisted	13,557.00	
Total	$218,516.89	
Deduct re-insurance	50,950.00	
Net amount of unpaid losses		167,566.89
Total unearned premiums		1,327,882.57
Salaries, rents, bills, taxes, etc		24,941.36
Commissions and brokerage		3,885.94
Total liabilities		$1,524,276.76
Less liabilities secured by special deposits		98,358.91
		$1,425,917.85

BUSINESS IN ILLINOIS.

Total risks taken during the year	$8,329,053.00
Total premiums received during the year	82,036.28
Total losses incurred during the year.	38,146.41

W. B. MEIKLE, *U. S. Manager.*

Subscribed and sworn to before me this 29th day of January, 1914.

JOHN H. HUNTER, *Notary Public.*

OFFICIAL PUBLICATION

ANNUAL STATEMENT of the United States branch of the Warsaw Fire Insurance Company of Warsaw, Russia, on the 31st day of December, 1913, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of deposit capital in New York and Ohio	$ 300,000.00

INCOME.

Premiums received during the year	$ 616,397.98
Interest and dividends	36,404.27
Total income	$ 652,802.25

DISBURSEMENTS.

Losses paid during the year	$ 346,496.07
Expenses of adjustment and settlement of losses	4,239.76
Commissions or brokerage	172,404.63
Salaries, fees and all other charges of officers, clerks, agents and employes.	525.00
Advertising, printing and stationery, postage, etc.	99.25
Legal expenses, furniture, fixtures and maps	250.00
Underwriters' boards, fire department and salvage corps, fees, etc	370.57
State, insurance departments, taxes and fees	4,206.44
All other disbursements	30,855.90
Total disbursements	$ 559,447.62

LEDGER ASSETS.

Book value of bonds	$ 938,854.34
Cash in office and bank	23,519.90
Agents' balances	83,585.86
Total ledger assets	$1,045,960.10

NON-LEDGER ASSETS.

Interest accrued	$ 10,529.14
Gross assets	$1,056,489.24

DEDUCT ASSETS NOT ADMITTED.

Agents' balances over three months due	$68,686.97	
Book value, bonds over market value	17,374.34	
		86,061.31
Total admitted assets		$ 970,427.93

LIABILITIES.

Losses in process of adjustment or in suspense	112,752.20
Total unearned premiums	455,076.23
Salaries, rents, bills, taxes, etc	291.66
Return and re-insurance premiums	120,076.57
Other liabilities	4,640.83
Total liabilities	$ 692,837.49

BUSINESS IN ILLINOIS.

Total risks taken during the year	$2,605,209.00
Total premiums received during the year	32,104.82
Total losses incurred during the year	18,813.20

FESTER & FOLSOM, *U. S. Managers.*

Subscribed and sworn to before me this 31st day of January, 1914.

HELEN NESTLER, *Notary Public.*